

Do Self Scrutiny

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Do we want fulfilment of desires or their eradication ? Answer to this question separates the seeker of Supreme Truth from those following mundane life. If you are able to see clearly that you want to become happy by satisfying desires, then they will compel you to roam in the unknown darkness of transmigration or mundane life. There is no end to things and sense objects by obtaining which we want to be happy. One after another and third after the second, this order can never end. This is mundane life of birth and rebirth in which there is no scope of escape or liberation. But if we are way-farers of Supreme Truth, then we shall clearly resolve that bliss is in the eradication of desires only and in it there is no dependance, compulsion or roaming of any sort. In acceptance is dependance in renunciation is freedom. In freedom alone is bliss, dependance is misery only. Therefore, way of peace is eradication of desires & not in fulfilment. If we permit our mind to go according to its pleasures, act or obtain or speak as it likes then it will fall in the ditch of dependance and drown us also. It is mind alone to make us unhappy and none else. Hence, every moment we should examine, observe and discern the movement of our mind.

What is mind ? If you see in truth then it is not anything else than knowladge. How ever, old impressions, knowledge of the world and next world, distinction of good and evil and the greatest of all ignorance of ultimate truth does not permit the mind to be in its pure state of knowledge. Some things are given great importance and some

things are considered insignificant. These preconceptions depend upon country, environment, society, study, company, family, occupation, etc. and become extremely firm in the mind. These accidental tendencies become all-powerful and mind's own pure, self-attained true nature is suppressed. If these extraneous tendencies are separated, even if once in imagination, from awareness then mind's true own nature is effortlessly understood. Coverings of tendencies alone manifest mind as awareness cluttered with desires. First mind determines a thing as good or evil. Then the thought of acceptance and rejection is formulated. If rejectable is accepted and acceptable is rejected, then mind becomes exhausted. But has this mind cluttered with impression the power to remove this depression ? Certainly with such a mind we can never find an end of our journey. Only by clear discernment of all our specific desirous mentations alone can we realise the separate true nature of mind or awareness.

Wherein is the conflict in life ? Objects attract perception towards itself. Knower wants perception to be under its control. This is the dispute. This is the back-ground of the entire conflict. Here one thing is forgotten that knowledge invests its own bliss in the object and becomes attracted towards it. The beauty of objects is only a creation of knowledge. It creates its own basic 'I' & becomes dependant upon it. Dependant knowledge leaves truth on the basis and establishes in the objects, where it can never be steady in its own nature & this dull matter & dependant mind can never be productive of bliss & peace. This is the reason why seekers of bliss and peace should keep an alert watch on the purity of mind. Objects cover awareness or

tendency-ridden knower (mind) is managing the affairs. Awareness free from both these condition is able to enlighten its own pure nature.

Why do we become unhappy ? For this reason that we consider outside things of great importance. There is something which remains unobtained which can make us miserable. Evidently, that thing is greater in value & importance than ours. It is completely contrary to experience that some other thing should be evaluated more in importance than ourself. It is by our Self that all things are established, through us that they are known & it is through identification with us only that they become bliss. It is only lack of thinking to consider power of the Self to be meaner than the object power. Cause of our misery is this that we do not recognise our absolute nature. We attribute power & importance in other thing. We become eager to obtain it. We understand ourselves to be pitiable & low without obtaining it. On obtaining it we become proud of our greatness. We ourselves have invested our happiness and misery in other things, individuals, actions, enjoyments, conditions and disturbed ourselves & fallen in the state of miseries. Good heavens: that which is known & which can bestow happiness is testified by me alone, whose existence or otherwise is only my seen department. What bliss or pain can they ever give me ? Place, situation or favourable-unfavourable, acceptance-rejection of things should become for us a scene, show only, as if our apparition has come & gone. No scene in a cinema is ever constant. This is only a skill of showing, delusion of eyes that steadiness is apparently seen. This error of considering inconstant as permanent, the delusion of keeping it for a longer time

which takes place in the mind, become sorrow. Inconstant will remain as inconstant. When it appears as unified, then also it is inconstant & when it appears as manifold, then also it is similar. It is not happiness nor sorrow. It is a magical show, only an apparition. Only when we procure happiness-misery by their coming-going, then only such delusion is produced. Therefore, change is not to be done in the appearances but only in our own mind. This is the philosophy of the seeker. One who wants to effect change in the seen is one impossible project for execution, because outside change is in the hands of God or nature & not in the hands of a seeker. Effort to change the seen or prayer also is totally valueless, effort is insignificant & prayer is to effect deviation in the rule created by God. Without accepting the condition of the seen as it is, no seeker can become introspective. In inwardness alone is the inner controller perceived. Together with it every percept appears as the dramatic expression of the inner controller. Perfect absorption (silence) and disturbance are two forms of inner controller only and that witness consciousness is being shown his sportive dalliance miracles, sleight of hand or phenomenon. When the seeker takes intense joy in the sport of the inner controller, then he becomes a devotee and when he becomes neutral or immutable and sees then he becomes the witness seer. When this seer recognises himself to be not only a mere seer but the basic ground, then it experiences as non-dual Brahman (Universal Eternal Consciousness). Independance and happiness of the seen is the mother (cause) of misery. Let the seen be constant or inconstant it can never lead to attachment. The delusion of its happiness is the cause of misery. Seen is neither the

efficient or material or cause nor the basis of happiness-misery. Only stark delusion. Seen is considered to be the chain of cause and effect of happiness-misery and it is because of this belief that we cease to try to purify the mind and engage in purifying the seen, This for the seeker is roaming in wilderness and unsurpassable forest of misery.

To find the limit of this Ocean of misery or to fathom its depth is extremely difficult. But break the attachment with this seen. Give up the thought of changing it. Let it remain as it is. Turn the vision of mind inwards and unite yourself with the supreme Self. So long as you turn yourself away from the Supreme Being as long this ocean of transmigrating misery is formidable, the moment you unite with the Supreme Self or you establish in it, it will remain only an a fairy city in icy mountain as a fantasmagoria. In the icy mountain appear a city, palace, temple, flag, etc. but in whose light do they all flower with splendour? Where from does shinning splendour arise? Certainly from that world-shinning Sun-God do they get enlightened. Exactly similarly whatever grandeur and splendour is there in the seen is only an apparition in Self-Consciousness. Neither is there misery nor happiness, nor attachment nor infatuation. Whatever is, there is countless grand network rays of Self-Consciousness. Only an error of distinction of beginning, stay or deluge and in appearance or deception of reality. Nothing is to be given up nor anything destroyed. To recognise clearly its own true nature of this is required. To know is our own nature. Whatever polarities are there, lifedeath, like-dislike, happiness-sorrow, alien-unalien, hell heaven, silence-disturbance all have their root only as our partite delusion To accept ourself as partite in the intellect

gives birth to egoity. Only with ego-consciousness is the other reckoned, not from truth stand-point. By combining this ghost only with ourself do we cry. Engrossed by the delusion of preserving the present and creates for the future fright. Creator of all misfortunes is only the ego-sense.

Where is the necessity of desiring a thing if that thing is not unobtained and ever obtained? Certainly if there is anything unobtained, then it is the delusion of partiteness. If you are not Partite, then where can anything leave you and go? For holding it to preserve is only an erroneous delusion. If you are not partite, then why are afraid of destruction of anything? Why get angry with the destroyer? Why hanker after obtaining unobtained & why crave for the growth and prosperity of the obtained? All the favourable & unfavourable, independance-dependance or happiness-misery whatever causes be there, all of them are nourished in the bosom of our error of partiteness. Certainly when our sharp discerning eyes fall on this partiteness then it will be found to be false, unthinking & non-existing basis of our misery. Not seeing our true Self and getting devoured by fanciful seen is only misery and to discard it is alone the path of happiness. Pay attention, please enter within our subtlest inner region. Leave off the instinctive clinging to life and bodily enjoyment and hatred. Give up passion. Throw away indiscriminating root of egotism. Your unassociated Atman alone is the indestructible dramatic stage of space, time and substance (causality). Same is such ground in which the entire seen is only imagined or superimposed.

The moment this point of view comes within the life, one wonderful supernatural miracle happen that the life becomes self-enlightened. Concept of poverty and inferiority

flies away, desires become weakened. None of the seen objects remain essential or indispensable. So much so that even the expectation for the body disappears whether it lives or not. Expectanceless life is the extra-ordinary bliss of the liberated living. It is just true that one who is engaged in fulfilling mundane, other worldly or supernatural desires can never be happy and peaceful. Due to the ignorance of his own true nature, deception of embodiedness, he is overcome with fatigue and exhaustion. Since desires come one after another incessantly in the form steady flow. They should never be welcomed. They should be driven out and be purified. Do not prevent their coming, since they are known only after their arrival. It cannot be first known as to what desire will come and when. Do not fight with them on coming. Desire and their rejection-effort are just two forms of mentations only. When our mind starts disputing with ourself then on defeat, it becomes exhausted and dejected or on success joyful and elevated. Doership becomes still firm. Therefore, there is need to change the out-look towards desires only. It cannot be develved on neccessity, nor can it be placed on the basis of providence. It is extremely essential to change our-out-look towards them after knowing our own true self through discrimination. This discrimination alone counters the attraction of the seen and awakens knowledge of our own true nature. Awakened out-look or waking discrimination alone is the best path of desire-eradication, Nothing untowards happens on this path. We return to our ground-home, the supreme beatitude. Then activity and cessation both become useless until they become useless till then through discrimination, establishing ourself in the inmost of inmost we must go on perceiving the worthlessness of the seen.